A very short and Brief

ACCOUNT

OF THE

ree Justification of God's Elect,

From The

n-demning Power of the Law, by hat Law Change of Persons, (flowing from n Eternal Act of Grace; by way of Covenant Transaction between the Father and he Son;) which brought Christ as Mediator, under the Curse and Condemnation of he broken Law, in the very room and lace of elect Sinners.

ereunto are added, some Questions concerning this Point; proposed to be answerd by those that do so confidently affirm, hat the elect of God are equally with others, under the same Condemning power of the Law, before Faith.

a Member of a Church of Christ, in the County of *Essex*.

l. 8. 32, 33, 34. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the Charge of God's Elect: It is God that Justifieth, who is he that condemneth? it is Christ that died, yea rather is risen again, &c.

London, Printed in the Year, 1699.

TO THE
READER.

THat which hath occaſioned the publiſhing this ſhort Treatiſe (about Juſtification) to the World, is this. A poor Member of a Church of Chriſt in the Country, having affirmed, that God's Elect were never under the condemning power of the Law; (being choſen in Chriſt as the Elect Head, and Mediator of a free and abſolute Covenant of Grace to them.) Thereupon ſome Arguments ariſing, this being by ſome condemned as not agreeable to Scripture, theſe following lines were offered, to clear up the point, deſiring an anſwer again in Writing; that the Truth might appear, by an Ingenious and Loving anſwer to ſome objections. Which being refuſed, made it ſeem (at leaſt

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to me,) as though the Refusers of so re-
sonable a proposition, were conscious
themselves, that affirming the contrar-
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made them so shy of coming to the light
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might please Almighty God, to vindi-
and defend his own Truth, on which
soever it be found, and plainly discover
bring to light all mistakes of this Nat-
Therefore read and try every sentence,
the unerring Word of God, and the L-
the Spirit, vouchsafe to give out his li-
and special teachings, in the diligent se-
of the Holy Scriptures.

To our Brethren in Chriſt.

TO our loving Brethren in the Lord, Grace and Truth be with you. As I doubt not but that we ſhall meet another day, with exceeding Joy at the right Hand of Chriſt, ſo I deſire we may contend as Brethren, in a Holy and Reverential Fear of God our Father, and for his Truth only: therefore I only deſire you to prove your aſſertion, *That Juſtification, in the ſight of God's ſatisfied Juſtice before Faith, is not according to Scripture.* And in order thereto, I ſhall propoſe ſome Queſtions, to be anſwered diſtinctly, that ſo we may come to a right underſtanding of each other, and ſee wherein we do really agree, or diſagree; and not continue to contend about Words to no purpoſe, if we do mean the ſame thing,

but if not let it come to Light, ~~with-~~ without any under-hand dealing. And I pray God Almighty confound what is not of God, let it lye on which side it is; and I hope I shall trample under foot with abhorrance, whatever I could be convinced of to be contrary to the mind of God; and do sincerely desire to use all the means I can, to attain the cleareſt discoveries thereof. Therefore I shall first explain my meaning, concerning God's eternal Justifying Act in his own Breast, Acting in a way of Justice and Grace Jointly in God, yet pure Grace with respect to elect Sinners; preventing them in a way of Grace, from the dreadful effects, that otherways would most necessarily attend their fall in *Adam*: And that he might clear them from the Curse of the Law in a way of Justice Grace puts the Law into a Mediator's Hand; and though Grace intended not to prevent the elect from falling in *Adam* into Sin equally with others yet that Grace might super-abound

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where Sin abounded; there was a Lamb provided, who by divine appointment, ſhould bear the whole Curſe due to Sin, with all the dreadful effects thereof. This I ſhall explain in as few, but in as plain words as I can expreſs my ſelf, my meaning is this, there was from all Eternity a fixed immutable Will in God, never to punniſh Sin, nor to inflict the penalty of the Law up his Elect; his Will was not, to proſecute his right againſt them in a way of Juſtice. (1 *Theſſ.* 5. 9.) but to deal with them as Righteous, in a Mediator, (*a pure act of Grace*) by free Imputation (2 *Cor.* 5. 21. *Rom.* 5. 21. *Eph.* 1. 4.) God from all Eternity, did Immutably Will and bequeath eternal Life to his choſen in Chriſt, through the Blood of the everlaſting Teſtament, (*Mat.* 26. 28. *Heb.* 10. 10.) It plainly appears in this 10th Chapter to the *Hebrews*, that it was the Will of God, that Chriſt ſhould be offer'd up a Sacrifice to Juſtice, by the which Will of God, them that he died for were ſet

apart to Life, which I take to be meant by ſanctified, becauſe the Apoſtle is treating of Juſtification, and Pardon of Sin, by Chriſt's own offering, as our high Prieſt; beſides it would look ſtrange, to ſay the Will or Decree of God, that Chriſt ſhould die for Sinners, ſhould ſanctifie us Inherently; when it can hardly be granted, that the Decree ſhould make that Law, Change of perſons, that Frees the Elect from Curſe and Condemnation, and ſets Chriſt under it in their room; but I think, Sanctified by God's Will or Decree, is ſet apart to Life, and through Chriſt's own offering, as it reſpects the thing Willed, the Purging away Sin, with reſpect to its Guilt, and Condemning Power in the ſight of Juſtice: Now God's Will, as a Teſtament of Grace to Elect Sinners, was an eternal going forth (*Micah* 5. 2.) by way of Covenant Tranſaction, between the Father and the Son, as diſtinct parties (though one in eſſence) and eternal Grace; as it reſpected the fall and breach of the Law,

Law, ſo likewiſe it acted from Eternity, in a way of Juſtice by a Mediator, to ſtand in the Sinners Law place; ſo that Juſtice, as well as Grace, was eternally pleaſed, that elect Sinners ſhould go unpuniſhed, and hereby ſtand compleat, in the unchangeable favour of God; that when the Law was broken by *Adam*, as a Covenant Head, it ſhould be compleatly anſwered by a ſecond Man, or *Adam*, as Mediator, as the elect Head, and ſurety of a free Teſtament by Grace; this Decree or imminent Act of God's Will, made that Law change of perſons, which ſet Chriſt as Mediator under the Curſe, and Condemning power of the Law; (which other ways could not have touched him) and turns the Curſe of the Law from the Law-breaking Sinner (which otherways would take hold on all Sinners, as ſuch) and ſo ſets him under the ſentence of Life, in the Court of Grace, by abſolute promiſe, (*Titus* 1.2.) which free and abſolute ſentence of Life, takes hold on the Perſons of God's

God's choſen, as early as the law ſentence can take hold on the perſons of thoſe that have no Mediator (*Rom.* 9. 11,13.) This is the immediate effects of Chriſt's Mediatorſhip for the Elect, and the pronounced or declared ſentence of God's eternal Will; thus with Reſpect to this eternal Tranſaction in a Covenant way, we may underſtand theſe following Scriptures,(*Prov.* 8.23. *Micah* 5. 2. *Zac.* 6. 13. *Eph.* 3. 11. 2 *Tim.* 1. 9. 1 *Pet.* 1. 20.) Now whither you will pleaſe to call this Imminent and Internal Act of God's Will, Juſtification or not, yet let the thing it ſelf be granted, and ſo far we ſhall agree, I deſire not to differ about Words, if we mean the ſame thing; I ſuppoſe, you take only the pronounced ſentence into Juſtification; that I own, as it declares the fundamental Act, according to which they ſtand Juſt, (if we differ not about the ſentence it ſelf,) for I reckon, that all ſentences of Court, that are according to Juſtice, are grounded upon ſome preceding Act, which makes the ſentence

tence Juſt. Therefore I ſhall take in both, becauſe the Righteous Judge of the whole Earth, will never pronounce any Law-breaking Sinner Juſt; but thoſe which he makes Righteous in a Mediator, according to this Sovereign Act of his Grace; but I take it for granted, that our difference (I mean amongſt thoſe that are ſound and Orthodox) is not about the matter of our Juſtifying Righteous, nor whither it is God only that Juſtifies through Chriſt; nor whether it be by Grace, excluding all manner of Works of the Law wrought in us, or performed by us; even, the Act of believing it ſelf as it is a Work of the Law, (though I could wiſh that were ſomething better cleared, as well as owned in words.) Therefore I ſhall paſs theſe things, and come to the very point, and that is, what Act of God it is, that makes over the Righteouſneſs of Chriſt, as Mediator to an elect Perſon; or gives him a Right to that Righteouſneſs in the ſight of God. This I take to lie fundamentally, in the Sovereign Will of God,

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in that Covenant Tranſaction, between the Father and the Son, there was a Grant unto our great Covenant-Head, the Lord Jeſus; though he were purely God, and had not then aſſumed our Nature, yet he did perſonally exiſt, and was a diſtinct Perſon from the Father, from Eternity (though of the ſame Nature and Eſſence.) And by Virtue of Eternal Covenant Tranſaction, he was under an Obligation, from all Eternity, to take our Nature upon him, as *Abraham's* Seed, with a Special Eye to the Elect, for he paſs'd by the Nature of Angels; and though it is true, that he took Fleſh, Humane Nature; yet he paſs'd by the non-elect, and on the Seed of *Abraham* he took hold, that is, of all *Abraham's* Spiritual Seed, as he ſaith, *I and the Children thou haſt given me.* The Apoſtle in that Second Chapter to the *Hebrews*, Quotes that out of *Iſaiah*, and brings it to prove the Covenant Relation that was between Chriſt and the Elect; and foraſmuch as the Children were partakers of Fleſh and Blood,

Blood, he likewiſe himſelf took part of the ſame; by this Covenant Relation we became Bone of his Bone, and Fleſh of his Fleſh; as there is one Body, as well as one Spirit; by virtue of this Covenant Relation, the elect only receive Life and quickenings from Chriſt, as Head of the Covenant of Grace; as the Father gave him to be Head to the Catholick or Univerſal Church, the whole Body of election, (*Eph.* 1. 22, 23.) and then it follows, *and you hath he quickened*, (chap. 2. v. 1.) Thus I have ſpoke in a few words, ſomething of that Union, from whence flows Communion, which doth not only precede Faith in order of Nature, but in order of time alſo; and by virtue of which, we have the Spirit that works Faith (in God's time) from Chriſt as our anointed Head, but to return, by virtue of this Covenant Tranſaction, he was likewiſe under an Obligation to bare all the Sins (by way of charge and Imputation) of all the elect, in his own Body on, the

the Tree as their Covenant Head and Mediator, ſo he ſtood Ingaged, by Covenant Contract, from Eternity, to anſwer for them, to all the demands of Law and Juſtice. (*John* 10. 18.) *This Command have I received of my Father*, and (*John* 12. 50.) *I know that his Command is Life everlaſting.* The ſame Act of God's Grace, that made our Sins to meet on Chriſt, (*to Death as the wages of Sin*,) brought his Mediatorial Righteouſneſs upon the Elect to Life everlaſting (*Rom.* 5. 21. chap. 6 23.) By virtue of this Covenant Tranſaction, it is made over to God's choſen, by a free Teſtament of Grace, in the Blood of the New Teſtament, and comes upon them as a free gift of Righteouſneſs (*Rom.* 5. 18.) and we have Right to that Juſtifying Righteouſneſs, as held forth in the free and abſolute promiſe, as elect Perſons, being choſen in Chriſt, as the elect head of this his free Teſtament; and the Teſtament it ſelf gives Right, and the elect are heirs of promiſe, as ſoon as they

they have a being, (not Natural Heirs by deſcent, but Heirs by Grace, for what is freer than Gift?) God made his Will in Eternity, and bequeathed Eternal Life to his adopted Children, that were predeſtinated to Son-ſhip, acccording to the good pleaſure of his Will, (*Eph.* 1. 5.) now this Teſtament of Grace in the Blood of Chriſt, made known and Revealed by an abſolute promiſe of Life (*Titus* 1. 2. taken from *Gen.* 3. 15.) this gives them right, and makes them Heirs of the promiſe of Life; and though the Bleſſings given in this Teſtament be in the Sureties Hand, till the time apointed of the Father, to be giving out ſucceſſively, at the ſeveral times appointed, firſt the Spirit of Faith, and then Sanctification gradually carried on; and at laſt conſummated in Glory; therefore to make one Bleſſing thereof to be either Cauſe or Condition of the Reſt, would be very improper, when all are but parts of the ſame free gift; and that which gave them Right to one, gave them Right

Right to all; that which gave them a Right to Faith, before they did receive it, gave them Right to Juſtifying Righteouſneſs before they had Faith; and that was the free Teſtament it ſelf, in the Blood of Chriſt; then here lieth the Right of elect Perſons, as ſuch, to Juſtifying Righteouſneſs in the Will it ſelf, as being by that abſolutely ſettled upon all the Heirs of promiſe, by two Immutable things, God's Promiſe and Oath; and add to this the Teſtator's Blood, and ſhews all is firm, the elect have an Indefeaſable Right, and are Heirs by Grace, though Children of Wrath by Nature, as coming from fallen *Adam's* Loins. So conſidered, their State is a State of Wrath, and liable and obnoxious to God's eternal Wrath and Diſpleaſure. That State ſtrictly conſidered, but the Perſons of the elect, in this ſinful fallen Eſtate; [illegible] are not objects of God's Wrath, but objects of his great Immenſe God-like-Love, even when they are dead in ſins, (*Eph.* 2. 4.) Faith makes not

not their Perſons excepted, though it doth their Services; the exceptation of their Perſons in the beloved, is a pure Act of God's Sovereign Will, that will becauſe he will, and will on whom he will. Thus it appears, that the Elect are Heirs by Grace; and the Teſtament it ſelf, gives them Right to Eternal Life, as the free gift of God by abſolute promiſe, and to have Right to Eternal Life: and all the Bleſſings of the Teſtament of Grace, by Blood, and to be under the condemning Power of the Law, are plain contradictions, as being oppoſite one to the other. But if any ſay, they have nothing in preſent poſſeſſion; I anſwer, if they have Right to Juſtifying Righteouſneſs, that is enough to free them from Curſe, and Wrath, in the ſight of God's ſatisfied Juſtice. For there can be no Right, except God counts it ſo; and if he counts it ſo, that is enough to Juſtifie us in his ſight; for this Righteouſneſs is without us, and is

not communicated, but imputed; and Chriſt as Mediator is the ſubject of this Righteouſneſs: but however, the Elect have a proper Right to Sanctification, and Glorification before Faith. For there was a Grant to Chriſt, in the Eternal compact, he performing all old Covenant Conditions, as head and Mediator; which when he had performed, he entered into Heaven by his own Blood, having obtained Eternal Redemption, (*Heb.* 9. 12.) what he obtained as our great Executor, and ſurety of the Teſtament, was before granted: and he obtained it on the behalf of them for whom it was granted. It pleaſed the Father to intruſt him with all fulneſs of Grace for the Elect, as their Covenant Head, that ſo it might be ſure to all the Heirs of Promiſe. The Father hath made it as ſure in Chriſt, the ſurety of this Teſtament, as the Eternal God could make it, to ſpeak with Reverence. Thus I have been ſhewing which way Sinners are made

made Righteous in a Mediator; and though the Decree produced no immediate effect, yet it produced its timely effects at that moment of time; the Law was broken, a Mediator ſtood Ready, as fore-ordained to ſtep in, and ſtand in the breach to keep off the flood of Wrath from breaking out upon the Elect; always remember, the Law was put in the Mediators hand, or elſe we make ſtrange Work, and ſet the Law and Promiſe together by the Ears: when the Law could not give life, it muſt march off as a Covenant of Life or Death to God's choſen. Chriſt takes it in his own hand, and makes it give way to the Promiſe. Now I ſhall come to ſpeak ſomething of the Juſtifying Sentence, which pronounceth the Elect Righteous in their Covenant Head and Mediator, as grounded upon this preceding Act of Grace, by way of Covenant Tranſaction between the Father and the Son, which brought our Sins upon Chriſt, and his

Mediatorial Righteouſneſs upon us; and we are wholly paſſive, both in our being made Righteous by Imputation, (which is an Act of pure Grace in God to Sinners,) and likewiſe in our being pronounced Juſt, in that Imputed Righteouſneſs, which is a ſentence of Grace, and paſſeth in the Court of Grace, Life by the free promiſe. Now in pronouncing the Sentence of Life upon ungodly Law-breaking Sinners, God ſits Judge of his own Law, as well as the Elect Sinners Cauſe; and inſtead of pronouncing the Sentence of the Law upon the Poor Sinner to Condemnation, God ſits Inthroned upon a Mercy Seat, in the Court of Grace reconciled in a Mediator; in whom Grace and Juſtice moſt ſweetly agree to paſs the ſentence of Eternal Life upon the Elect Sinner by abſolute promiſe (*Gen.* 3. 15. *Titus* 1. 2. 1 *John* 2. 25.) This Sentence declares God's Eternal Will, that Chriſt as Mediator was to die in elect Sinners Place; and they to liv

live by an Act of Sovereign Grace. Thus God, as a righteous Judge, Juſtifieth the Righteous only; that is, pronounceth none but ſuch Juſt, as are ſo, (*Deut.* 25. 1.) and yet he Juſtifies the ungodly, not by diſpenſing with his Holy Law, or making that void; but in a way of Juſtice, Magnifying and Honouring his Law, declares an act of Eternal Grace; by virtue of which Act his Elect did ſtand Righteous in his ſight, by Imputation of one Man's Obedience, to anſwer the Law in their place, as a Covenant Head, oppoſed to *Adam's* one Diſobedience, who was a figure of this ſecond *Adam*, which was immediately to take the firſt *Adam's* place (with Reſpect to God's choſen in him,) upon his failoure. And it is Remarkable, that with reſpect to Chriſt's Mediatorſhip, God comes in the cool of the Day, reconciled in him, and ſounds the Jubilee Trumpet from Heaven; and pronounced the ſentence of Life, in the free promiſe, upon *Adam*

and all the Womans Seed, (in a better Covenant Head than poor *Adam* was) when he was recking hot in Rebellion, and had no Faith. For till the ſentence was paſt, there was no Grace, no Chriſt, no promiſe Revealed for fallen Man to lay hold on; and the caſe muſt be the ſame ſtill, for the object muſt precede the Act: that is converſant about that object; and if Life were not revealed in an abſolute promiſe, there were no footing for Faith; for a conditional promiſe is moſt properly a Law, He that doth the thing required ſhall live. Thus Faith is made void, and the free promiſe of none effect; for the firſt thing lookt to, muſt be the condition annex'd to the promiſe, and then the promiſe claimed upon that condition. Now ſuppoſe Faith be annexed to the Juſtifying ſentence of Life; then Juſtifying Righteouſneſs, and eternal Life in the free promiſe, is not the object of Faith; but Faith it ſelf muſt firſt be lookt to, and then the promiſe

promiſe pleaded upon Faith, as the condition of Life; but this is not the Nature of *Abraham's* Faith, that took God upon his word, and ſtaggered not at the promiſe, nor conſidered not the unlikelineſs, or ſeeming Impoſſibilities, but believed God upon his Word, and the object of his Faith was counted to him for Righteouſneſs. Thus it is by Faith, as an empty Hand, or paſſive Inſtrument, that receives all in the free promiſe, as pure Grace, and in no ſenſe, upon Faith, as a condition annex'd to the ſentence of Life. Yet I own, that this or that Individual Perſon, is not declared to be a Juſtified Perſon, and free from condemnation; but upon believing as no Individual Perſon is declared to be elected, nor Redeemed, by the Death of Chriſt, but upon believing. Yet the Scriptures do plainly declare, that ſome are elected, and them are Redeemed, and what are the ill conſequences that follow? if I ſay, that Juſtice, doth not charge theſe Re-

Redeemed ones, (but God is compleatly reconciled to them by the Death of Chriſt) any more than the former. Will it not amount to the ſame, to ſay ſome are ordained to Eternal Life, and Redeemed with the Blood of Chriſt, as to ſay, God doth not charge theſe Redeemed ones; ſeeing we likewiſe affirm, that none know, that they are not under Condemnation, before Believing, and that whoever dies an unbeliever, ſhall be Damned; except any ſuppoſe, that Terrifying Soul with Curſe and Condemnation, be the moſt effectual way to bring them to Faith in Chriſt; and if ſo, I am not in their Mind; and I am ſure the Goſpel ought to be Preached, and Grace proclaimed. And I think it is the moſt effectual to propoſe the Truth, as the object of Faith, which the Goſpel doth Reveal for Salvation; God's pardoning Grace, in the Blood of Chriſt, and ſo Invite Sinners to come to God, as reconciled in the bleeding Sacrifice of his

his Son *Jeſus*. This it is that offends ſome that have made the greateſt Noiſe, (and have enfluenced others, which in other words ſay the ſame things,) about words; and becauſe they cannot ſo directly ſtrike at this free Invitation to Sinners, to come directly to Chriſt, without their Previous Qualifications, (which ſtrikes ſo directly at their Idol ſelf Righteouſneſs) therefore they are pleaſed to brand the Doctrine of God's free Juſtifying Grace with Nick-Names at their pleaſure. And I wiſh that ſome, which ſee otherways, be not frightned from owning the Truths they believed, and received in the light of God's Holy Spirit, for fear of being laden with Calumnies, and Reproaches; for it is a trying time, and I do believe, that thoſe that are kept cloſe to Chriſt, in owning the ſimplicity of the Goſpel, ſhall meet with as great Trials as thoſe that have gone before us; for Chriſt will ſhake the Earth and the Heavens, and remove thoſe things

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that are made, and Burn up the Hay, Wood and Stubble. Therefore let every Man take heed what he builds, though upon the foundation of Chriſt, (1 *Cor.* 3. 12.) But to return to the Point in Hand, there be various ſentences, and in various Courts, where and by which God declares the non-Imputation of Sin to his Elect; and all ſentences of Court whatſoever, do but declare God's Act of Grace in that Court where the ſentence is pronounced; and the laſt and final ſentence will be at the great Aſſizes, when Chriſt will publickly, before Men and Angels, pronounce them bleſſed. Yet to conclude with ſome, that they were not compleatly Juſtified till then, would be great darkneſs; ſo though God in his Word, doth pronounce Believers Juſtified, yet it will no more follow, that they were not Juſtified before, than the former; if things be rightly weighed; for this makes Faith a moral Condition of Juſtification, as hath been

been ſhewn already, and alſo denies Juſtification, to be by the new Covenant, or makes the Covenant of Grace conditional, (and that in a ſtrict ſence, denies Faith to be a part of the Covenant Bleſſings,) but that Juſtification is by the Covenant of Grace. Few do directly deny, and I am as certain, as I am certain that the Scriptures are true, that the firſt pronounced ſentence of Life to Sinners, is by that Covenant (*Gen* 3. 15.) And it is according to the Tenour of that Covenant, for there are but two Covenants (or Courts) where the pronounced ſentence of Life can be ſuppoſed to paſs; but by the works of the Law, No Fleſh ſhall be Juſtified, (*Rom.* 3. 20.) then it muſt be according to the Tenour of the Covenant of Grace; if that be an abſolute promiſe of Life, then the ſentence is an abſolute ſentence, but that is an abſolute promiſe of Life; (*Gen.* 3. 15. *Titus* 1. 2. 1 *John* 2. 25.) Therefore the ſentence

tence is an abſolute ſentence, paſt in the Court of Grace, upon all the Womans Seed in their Covenant Head, (in direct oppoſition to the Serpents ſeed, upon the Serpent and his Seed the Curſe takes place, having no Mediator to make up the breach,) and the promiſe in Chriſt takes hold of the Elect as ſoon as they have a being (*Rom.* 9. 13.) Then except it can be proved, that the ſentence that paſſeth upon believing, be according to the Tenour of the Covenant of Grace; it will be in vain for to contend, for that to be the firſt ſentence of Life that is paſt upon an elect Perſon. But I deny, *That believe in the Lord Jeſus and thou ſhalt have Life, or be Saved,* is the Tenour of the Covenant of Grace; it is a part of the New Teſtament Miniſtry, but not the Tenour of the New Covenant. Then ſeeing there is no Law given that can give Life, (*Gal.* 3. 21.) then prove that the Covenant of Grace is conditional, or grant that the

the ſentence of Life is abſolute; or deny that the Juſtifying Sentence of Life, paſſeth according to the Tenour of that Covenant; and then it will lye upon you to prove, by what Covenant we are Juſtifyed. But leaving this, that which I deſire your anſwer to, is theſe following Queſtions, which I deſire you would anſwer to each particular diſtinctly, as you tender the Truth, and the Glory of Chriſt; and reſpect my good, and the good of others, by clearing up the Truth, that the ſimplicity of the Goſpel may be preſerved by God's Special help and protection.

Queſt.

Queſtion I.

DID the Choſen of God, which were loved with an everlaſting and unchangable Love, when they fell in *Adam* into Sin, by the breach of the Law; equally with others; Did they then come under the ſame condemning Power of the Law, and under the ſame Curſe and Wrath of God, equally with the non-elect whilſt on Earth? If not the very ſame, ſhew where it differs, and then, it may be, we agree in the main, though differ in expreſſions. But if the very ſame, Then,

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Queſtion II.

HOW can they be under the Curſe and Wrath of God, and ſuffer here on Earth, in that ſtate, (as the effects

effects of Sin, and conſequently of the Curſe, whilſt under it) and not penal, as part of the puniſhment due to Sin? Though not Hell it ſelf, yet ſomething of the ſame Nature, (though not the ſame degree;) becauſe not under the Juſtifying ſentence of Life, paſt in the New Covenant. Therefore the Curſe of Afflictions, not taken away, they are no corrections in a Covenant way; but properly puniſhment, in Wrath, as taken in a ſtrict Senſe. Then,

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Queſtion III.

HOW can this ſtand with that perfect atonement made by our high Prieſt's own Oblation? or doth it not exceedingly derogate from that perfect ſatisfaction he made to Juſtice, and his compleat filling up the Law, by

by Mediatorial Obedience, (*Heb.* 10. v. 10, 12, 14. and chap 9, v. 12. 26.) Again,

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Queſtion IV.

DOTH not this imply a change in God, for there is a mighty change ſome where, that one that ſtands condemned in God's ſight, and under his Curſe and Wrath, having all his Sins charged upon and Imputed to him by God himſelf, ſhould be the very next moment, upon believing, not charged with one Sin, but received into the Favour of God, as perfectly and compleatly Righteous in God's ſight? Now the change is not in the voice of the Law, for that neireſpects believers nor unbelievers, Elect or Non-elect, but equally Curſeth all that continue not in all things, that

at are written to perfection, (*Deut.* 7.26) then it is not that imperfect hange, wrought in believers, that can rn the sentence of the Law, that it ould not Curse and Condemn them, at are in themselves sinful and imperct. Therefore I see not, but that u must make the change to be in od, that counts the Mediatorial Obeence of Christ, answered the Law our place, now and not before; cept you can find a milder Law, that ronounceth the sentence of Life, upn this imperfect change wrought in , as the condition annex'd to the ntence of Life. And if so, Then,

Question V.

HOW will you deny, that conditionality of the Covenant of Grace, and that Faith is the Condition hereof; for if Justification be by the

New Covenant, then the ſentence o
Life muſt be according to the Teno
of the Covenant. Then if that be a
abſolute promiſe of Life (as *Titus* 1.
compared with 1 *John* 2. 25.) the
the Juſtifying ſentence of Life, muſt b
abſolute, as paſt upon all God's choſe
in Chriſt their Covenant-Head, (Ge
3. 15. chap. 22 18, compared wit
Gal. 3. 16, 17, 18.) otherwiſe th
Covenant muſt be Conditional, an
Faith muſt be the Condition thereof
and conſequently no part of the Cove
nant Grace, becauſe not promiſed there
in. For if the firſt Grace be promiſed
then the promiſe muſt be abſolute t
Sinners, as ſuch, as the price of th
Blood of the great Teſtator. Again

Queſtion VI.

WHY do you ſet the Seal of th
Covenant of Grace upon th
infini

infinite seed of Believers, seeing before faith, they are in no sence under the sentence of Life, past in that Covenant promise (though I grant that God is at liberty to shew his Sovereignty, as in *Abraham's* Family) if the promise be not Real and absolute, (at least to some) as to the Internal part thereof, that God is their God by Covenant promise? Then the Seal of the Covenant is vain, (or only holds forth external priviledges) and consequently believing Parents have no grounds for their Faith, that God is the God of their seed by Covenant promise. Again,

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Question VII.

DOth God pronounce any Just, but such as are so in his sight, by Imputation? If not, then making over a Righteousness to elect Sinners in a

Mediator, muſt be taken in to God's Juſtifying Act, as well as the pronounced ſentence, which is grounded upon this Act of Grace, in a way of Juſtice; becauſe God, as Righteous Judge, Juſtifies ungodly Law-breaking Sinners, and as clears them from the voice of the Law, as to the condemning power thereof, by a righteouſneſs without us, by Imputation. Then that Act of God's Grace, that turns the ſentence of the Law upon Chriſt, the ſpotleſs Lamb, by imputing our Sins to him; and turns the ſentence of Law, as to its Condemning power, from Guilty Law-breaking Sinners, by imputing his Mediatorial obedience to them; comes into Juſtification, as well as the pronounced ſentence, that declares this Act of Grace, by which the Sinner ſtands clear in a way of Juſtice. For all ſentences of Court, according to Juſtice, are grounded upon ſome preceding Act; acccording to which Act the ſentence is Juſt, and the ſentence Juſtifies,

Juſtifies, as it declares the Act by which they ſtand clear. Again,

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Queſtion VIII.

WHat is God's Act of Imputation, by which he makes that Law Change of Perſons, which ſets Chriſt, as Mediator, under the Curſe and Condemning power of the Law, (*Gal.* 4. verſe 4. chap. 3. verſe 13. compared) though in himſelf ſpotleſs? and ſets elect Sinners under the Bleſſings of the New Covenant (*Gal.* 3. v. 14. as the immediate effects of his Mediatorial obedience, though in themſelves, and with reſpect to the Law, ungodly Sinners? The Apoſtle ſpeaking of this Sovereign Act of God (*Rom.* 4. 5.) ſaith, God Juſtifies the ungodly: Then brings in *David*, deſcribing it, by imputing Righteouſneſs without works (which is the Grounds

Grounds of his not imputing Sin; and conſequently the Grounds of his pronouncing them Juſt.) This he brings in, as the Quinteſſence of God's Juſtifying Act; now if this Sovereign Act, that makes this Law change of Perſons, and turns the Condemning ſentence of the Law, from the guilty Law-breaking Sinner, to the ſpotleſs Lamb, be not an Act of God's Sovereign Will, as Imminent and Internal, then I deſire you would undeceive me, and ſhew plainly, what manner of Act it is; for I take God's Will to be the Rule of all Juſtice, and things are therefore Juſt, becauſe he Wills them; and as it was his Will, that the breach of his Law ſhould be puniſhed with Eternal Death (and he would by no means clear the guilty, (*Exo.* 34. 7.) ſo it was his Will, that this ſpotleſs Lamb ſhould ſtand Guilty, as Mediator, by way of Imputation, and ſhould mediate between a broken Law and his Choſen ones; and ſtand between

tween all Harms and them. And I humbly conceive, that in this Act of imputing our Sins to Chriſt, and his obedience (as Mediator) to us, God reſpects no manner of inherent change in us. Again,

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Queſtion IX.

WHen doth the Mediatory undertakement of Chriſt, firſt take place for an Elect Perſon? If when we believe, and not before, then Chriſt Intercedes not for the Elect uncalled, which is contrary to the Scripture (*Jo.* 17. 20.) Chriſt's Mediatorſhip is figured out in the Type (*Deut.* 5. 5.) *I ſtood between the Lord and you*, ſaith *Moſes*, when the Law was given upon Mount *Sinai*. And (*Deut.* 10. 5.) *I came down from the Mount, and put the Tables in the Ark, and there they be, as the Lord Commanded me.* Compare

this with (*Gal.* 3. 19, 20, 21.) there he ſhews that the Law, in the Mediator's Hand, made the promiſe take place upon the ſeed of *Abraham*, *Jews*, and *Gentiles*; Which was the Goſpel God preached to *Abraham*, and to *Adam* too; as Law and promiſe meet in Chriſt, they ſweetly agree, Chriſt being delivered up to Juſtice, for all the Elect, in their Law-place. *Who can charge them? ſaith* Paul, *God Juſtifies them, Chriſt died and is Riſen again, and received to God's Right Hand, and there pleads* (*Rom.* 8. 33, 34.) his plea, as an Advocate, is mighty and prevailing; as he pleads his propitiatory Sacrifice, as the propiciation of the Elect World, *Jew* and *Gentle*, (1 *Jo.* 2. 2.) Thus he pleads out all Bills of Indictment whatſoever out of Court; and his atoneing Blood was Efficacious from the very moment *Adam* fell. He is called a Lamb ſlain from the foundation of the World, (*Rev.* 13. 8.) he

he was not actually ſlain, neither do I underſtand it in the Decree only, but by vertue of the Decree, his Blood was Efficacious, from the firſt moment *Adam* fell: Had it not been for this, fallen Man had never had a free promiſe of Life, nor yet of Faith; but had been under the Curſe, and there muſt have lain; which were the caſe now, if Chriſt did not mediate by Blood, for thoſe that were unconverted; which makes the promiſe abſolute. For if the Elect uncalled, be not under the promiſe in Chriſt, as Mediator of this better Covenant to them; then they muſt be ſtrictly under the Law, (as ſome affirm) as a Covenant of Works, and have no promiſe, but what that Covenant affords them, till Faith; and where they ſhall have that, if not under the abſolute promiſe in Chriſt as Mediator, I ſee not but they are under the Curſe, and there muſt lie. Again,

Queſt.

Queſtion X.

WHAT is the Goſpel tender to Sinners, if all Sinners are under God's Curſe and Wrath whilſt unconverted? Who darſt then to proclaim Peace, in the King's Name, to a Company of Law-breaking Sinners, and Rebels? Who darſt then to proclaim Liberty to Captives, and the opening the Priſon to them that are bound, or cauſe the Jubile Trumpet to ſound, if the atonement be not compleatly made by our High Prieſts atoning Blood? ſee (*Lev.* 25. 9.) *in the Day of atonement, you ſhall cauſe the Trumpet of the Jubile to ſound, and proclaim Liberty.* This argues that the Blood of Chriſt was Efficacious from the fall of *Adam*, when the Law was broken

broken; this Blood pleaded in the Eye of Juſtice, in the ſight of God there was an atonement by virtue of the Covenant Contract; and God himſelf ſounded the Jubile Trumpet from Heaven, and Preached Peace and Pardon in the free promiſe by a Mediator; who by God's appointment, was to ſtand in the Gap, and make up the breach of a broken Covenant, which was all along held forth in the Sacrifices. Now if the atonement be not compleatly made by our High-Prieſt's own offering; then the Tipe held forth more than was in the *Antitipe.* (*Lev.* 16. 30.) If Wrath be not appeaſed, and God Reconciled, in a bleeding Sacrifice to Sinners, as ſuch, How then can the Goſpel be a Meſſage of Peace, by Jeſus Chriſt, to *Jews* and *Gentiles*? (*Acts* 10. 36.) If God be not Reconciled in the atoning Blood of Jeſus to elect Sinners, as ſuch; then they

are

are under no abſolute promiſe of Faith, and a new Heart, and the Spirit, Sanctification and Glorification, as the price of his Blood, to confirm this free Teſtament, whereof he is the ſurety, (*Heb.* 7. 22.) If not, then Chriſt hath only purchaſed a remote Reconcilibility in God, and God will be Reconciled to Sinners, when they believe, (which I ſuppoſe would be never if the caſe were ſo.) Then it follows, that Sinners are called to believe in Chriſt, that ſo God's Curſe and Wrath might be done away, and God become Reconciled, and at Peace with them, and Pardon their Sins, and except their Perſons. This looks like a new Law, but I think no milder than the old Law, for who will believe in an Angry God, or can, for Pardon, if God Reconciled in the Blood of Chriſt, be not that which Faith takes hold on, then I miſtake; but I am well ſatisfied, that thoſe that are

are Orthodox and ſound in the main, ſay the ſame in other words, which amounts to this, That the Elect are under the abſolute promiſe of a new Heart, of the Spirit, Sanctification, and the like, as the purchaſe of Chriſt's Blood, And why not Juſtification? for you will own, that God's pardoning Grace, and the Juſtifying Righteouſneſs of Chriſt, is the object of Faith, and not Wrath and Condemnation directly.

FINIS.